O Callers to Islaam! Clarify the Religion

First Khutbah:

Allaah intends to clarify the truth to people and prove it, and thereby, leave no place for excuses that they did not receive the message of truth from Him; that is why He sent Messengers and Divine Books. Indeed, the Prophet *sallallaahu 'alayhi wa sallam* said: ***"No one likes to give people excuses more than Allaah."*** He has sent the Messengers, peace be upon them, as warners and bringers of glad tidings; hence, they explained the message of Allaah and the scholars and students of knowledge did the same after them. This is so, because it is compulsory upon anyone who attains any knowledge to follow the footsteps of the Prophets and Messengers, peace be upon them, by clarifying what they are aware of.

Allaah says that which means: ***"And [mention, O Muhammad sallallaahu 'alayhi wa sallam] when Allaah took a covenant from those who were given the Scripture, [saying]: 'You must make it clear [i.e. explain it] to the people and not conceal it.' But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased."*** *(Aal 'Imraan: 187)*. The Jewish rabbis were commanded to believe in Muhammad *sallallaahu alayhi wa sallam* and to clarify his message to people. In the Torah, there was a mention of him, his description, the place he will be sent to and the description of his Companions, may Allaah be pleased with them. However, when they recognized him, they suppressed this news and disbelieved in him. Allaah says that which means: ***"Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture – those are cursed by Allaah and cursed by those who curse (i.e., from among the angels and the believers.)."*** *(Al-Baqarah: 159)*. Thus, it is a pledge which Allaah has taken from the people of knowledge, to explain the truth, rulings and legislations to people, and to not conceal it. Therefore, he who withholds any knowledge, has cheated and betrayed the slaves of Allaah, and will be cursed by Allaah and those who curse from His creations.

As for those who teach people what is good and make the truth clear to them, Allaah will forgive them and the angels, the whales and fish in the sea, as well as all animals, including the ant in her dwelling, will supplicate to Allaah for their forgiveness – all as a result of this great deed.

On the other hand, Allaah Has warned those who hide the truth which was revealed, in return of some worldly benefit, when He says that which means: ***"Indeed, they who conceal what Allaah has sent down of the Book and exchange it for a small price – those consume not into their bellies except the Fire…."*** *(Al-Baqarah: 174)*. Thus, those who seek to gain worldly profits and, as a result, suppress the truth or state what is false instead, will receive a far greater retribution compared to what little benefit they gained in life, and will dwell eternally in the Hellfire.

The Arabs and Jews held the Jewish rabbis in the highest regard. The rabbis even used to receive gifts from the Arabs because of their approval of the disbelief and infidelity in which they were indulged and statements that pleased them. If an Arab came to a rabbi, asking him: "Are we better or Muhammad?", he would reply: "Indeed you are better than him".

The Prophet *sallallaahu alayhi wa sallam* said: ***"He who is asked about knowledge (regarding that which he knows) and he, in turn, conceals it, will be bridled with fire on the Day of Resurrection"***. In this manner, the evil outcome corresponds with his deed, for just as he

remained silent regarding the truth, he deserved a bridle of fire. Allaah says that which means: ***"Mankind was [of] one religion [before their deviation]; then Allaah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed…"*** *(Al-Baqarah: 213)*, and: ***"[It is] so He will make clear to them [the truth of] that wherein they differ and so those who have disbelieved may know that they were liars."*** *(An-Nahl: 39).* Therefore, Allaah has sent the Qur'aan down in order to clarify for the people what they differ regarding; He says that which means: ***"And when Jesus brought clear proofs, he said, "I have come to you with wisdom [i.e. prophethood] and to make clear to you some of that over which you differ, so fear Allaah and obey me."*** *(Az-Zukhruf: 63).*

What was the task of the Prophet *sallallaahu alayhi wa sallam*? Allaah says that which means: ***"And We revealed to you the message [i.e. the Qur'an]"*** Why? ***"That you may make clear to the people what was sent down to them and that they might give thought."*** *(An-Nahl: 44)*. Hence, the Prophet *sallallaahu alayhi wa sallam* did the following:

- He *sallallaahu alayi wa sallam* utilized all means to convey and explain the message. On one occasion, he ascended the *Safaa* mountain and gathered the people, calling upon the tribes of *Quraysh.* Various clans were assembled and those who were not able to come themselves sent their messengers to observe what was taking place. *Abu Lahab* (one of the Prophet's uncles) and other individuals from *Quraysh* arrived; then, the Prophet *sallallaahu alayi wa sallam* said: ***"Suppose I told you that there is an enemy in the valley, intending to attack you; would you believe me?"*** They responded: *"Yes, for we have not found you stating anything other than the truth."* He *sallallaahu alayi wa sallam* then said: ***"I am a warner to you in face of a horrific punishment."*** *Abu Lahab* snarled: *"May you be perished all this day. Is it for this purpose that you have brought us together?"* It was later revealed: ***"Perish the hands of Abu Lahab, and perish he! His wealth and his children will not profit him...."*** *(Al-Masad: 1-5).*
- He *sallallaahu alayi wa sallam* used to go around, preaching to the different tribes. *Rabee'ah ibn 'Abbaad*, may Allaah be pleased with him, reported: *"I was with my father once, watching the Prophet sallallaahu alayhi wa sallam following the different clans (who came to Makkah) and another man was following him. The Prophet sallallaahu alayhi wa sallam would stop and address each tribe saying:* ***'O tribe of so-and-so! I am the Messenger of Allaah to you, commanding you to worship Allaah alone without associating partners with Him, and ordering you to believe in me and support me, so that I am able to convey that with which Allaah has sent me.'*** *As soon as the Prophet sallallaahu alayhi wa sallam would finish his speech, the man following him would say: 'O tribe of so-and-so! This man wants you to renounce your gods, Al-Laat and 'Uzzaa, and to forsake your allies and follow the innovations and misguidance that he came with; so, do not believe in him nor follow him.' I asked my father about that man and he informed me that it was Abu Lahab the uncle of the Prophet sallallaahu 'alayhi wa sallam,."*
- He *sallallaahu alayi wa sallam* traveled from one place to another, preaching the message; one example of this is his trip to *Taa'if*. Also, he never favored anyone at the expense of his message. One time, *Ubayy ibn Khalaf* brought decayed bones and sprinkled it with the wind, saying to the Prophet *sallallaahu 'alayhi wa sallam*: *"It is possible that your Lord will resurrect this again*." Thereupon, he *sallallaahu alayhi wa sallam* said: ***"Verily, Allaah will resurrect this and will put you in Hell."*** Then, Allaah revealed the verse in which He says that which means: ***"And he presents for Us an example (i.e., attempting to establish the finality of death) and forgets his [own] creation. He says: 'Who will give life to bones***

while they are disintegrated?' Say: 'He will give them life who produced them the first time….'" *(Yaa-seen: 78-79).*

- He *sallallaahu alayi wa sallam* debated with the disbelievers in order to clarify the truth, as he did with the delegation of the Christians of *Najraan*, when they came to him asking about Prophet *'Eesaa*, peace be upon him. So, Allaah revealed the verse in which He says that which means, ***"Indeed, the example of Jesus to Allaah (i.e. regarding His creation of him) is like that of Adam …"*** *(Aal-'Imraan: 59)*. O you who differ regarding the creation of '*Eesa*, peace be upon him, do not comprehend his reality, still have uncertainty about him and doubt the way he was created from his mother *Maryam*, without a father! Know that his example is like that of *Aadam*, peace be upon him, as Allaah says that which means: ***"… He created him from dust; then He said to him, "Be," and he was"*** *(Aal 'Imraan: 59)*. Since you believe in the creation of *Aadam*, peace be upon him, who was created without prior existence of male or female human beings, then it is worthier that you believe in the creation of *'Eesa*, peace be upon him. Then, when they insisted on their stance, out of stubbornness, Allaah revealed the verse which means: ***"Then whoever argues with you about it after [this] knowledge has come to you-Say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allaah upon the liars [among us]."*** *(Aal 'Imraan: 62)*. At that point, the disputing parties gathered and did *Mulaa'anah*, which is when two arguing sides supplicate for the curse of the liar among them and his destruction. This was a major event; when the Prophet *sallallaahu alayhi wa sallam* did *Mulaa'anah*, he came out with *Faatimah, Al-Hasan* and *Al-Husayn*, may Allaah be pleased with them, (since he was certain that the curse will befall only the liar, whereas he was conveying the truth), but the Christian delegation backed up and were scared, so they never showed up.
- He *sallallaahu alayi wa sallam* used to repeat his statements thrice and speak slowly, so that people would understand him. His statements were brief and precise to the extent that one could actually count his words.
- He *sallallaahu alayi wa sallam* erected a pulpit for himself to mount, whilst addressing people in order to be visible and he used to raise his voice to make sure that he was understood. *'Abdullaah ibn 'Amr*, may Allaah be pleased with him, narrated: *"Once, the Prophet sallallaahu 'alayhi wa sallam remained behind us in a journey. He joined us while we were performing ablution for the prayer, which was overdue. We were just passing wet hands over our feet and not washing them properly, so the Prophet sallallaahu alayi wa sallam addressed us in a loud voice, saying twice or thrice:* ***'Woe to the heels in the Fire (i.e., those that are not properly washed during ablution)'****."*
- He *sallallaahu alayi wa sallam* was the furthest from being ambiguous and from using riddles during his sermons. On the day when *Makkah* was conquered, the Messenger of Allaah *sallallaahu alayi wa sallam* decreed that certain people be killed; *Ibn Abu Sarh* was one of them, so he hid himself with *'Uthmaan ibn 'Affaan*, may Allaah be pleased with him so as to be spared. When the Messenger of Allaah *sallallaahu alayi wa sallam* called the people to take the oath of allegiance, *'Uthmaan*, may Allaah be pleased with him, brought him, made him stand before the Messenger of Allaah *sallallaahu alayi wa sallam*, in an effort to intercede for him so that he would not be killed as a disbeliever, and said: *"O Messenger of Allaah! Accept the oath of allegiance from 'Abdullaah"*. He *sallallaahu alayi wa sallam* raised his head and looked at him thrice, turning him down every time. After the third time, he accepted his oath, then turned to his Companions, may Allaah be pleased with them, and inquired: ***"Is there not any intelligent man amongst you who could have stood up to this man when he saw me desisting from receiving the oath of loyalty from him, and***

kill him?" They, may Allaah be pleased with them, answered: *"We do not know, O Messenger of Allaah, what lies in your heart. Why did you not give us a hint with your eye?"* He *sallallaahu alayi wa sallam* said: ***"It is not proper for a Prophet to have a treacherous eye."***

- He *sallallaahu alayi wa sallam* continued to explain and convey the message of Islaam until his death. Even during the sickness in which he passed away, he advised repeatedly: ***"Guard your prayer and what your right hands possess"***; an interpretation of this saying is that one must not forget reminding the slaves to pray, so how will the case be concerning one's own wife and children?
- He *sallallaahu alayi wa sallam* never delayed the clarification of any matter about which people needed to know, from the time it should be explained. This is a golden rule which the scholars apply in many of their arguments. For example, when he *sallallaahu alayhi wa sallam* was asked about what to do before praying when the blood of the menstrual period drops on one's garment, he *sallallaahu alayi wa sallam* instructed that the blood be scraped off and the clothes washed and he did not specify a certain number of times it should be laundered. Consequently, based on this incident, the scholars who do not specify a certain number of washes of the garment, remark: *"If there should have been a certain number of rinses, he sallallaahu alayi wa sallam would have stated it, because he never delayed the explanation of any issue from the time it should be clarified."* Hence, when scholars are asked about a subject, they must answer clearly and openly, without equivocating, and in a manner in which people understand. The problem nowadays, though, is that some scholars remain silent when they are asked, or answer in a vague way which leaves people confused and not comprehending what he meant, or respond wrongly, in order to please so-and-so people.

Slaves of Allaah! There are many harmful effects of not clarifying the religion, such as:

- Islaam may eventually fade away,
- The truth will disappear gradually,
- Evil and falsehood will spread,
- The people of the truth will be defeated and their support will fade away, and,
- The misguidance of the common people and the ignorant will become the source from which people will seek knowledge and ask questions.

Imaam Ahmad, may Allaah have mercy on him, knew his position between people and that they followed anything he said. So, during the trial, when some people claimed that the Qur'aan was produced and created and is not one of the qualities of Allaah implying that it may vanish, one of his students named *Al-Maroothi* came to him, trying to convince him to give in to the bidding of the ruler, regarding the creation of the Qur'aan. He may Allaah have mercy upon him said: *"Allaah has forbidden the killing of one's self."* He, may Allaah have mercy on him, responded: *"O Maroothi! Look out of the prison's window and tell me what you see."* He looked outside and saw a huge crowd of people who were holding pens and papers; he then asked them: *"What are you doing here?"* They replied: *"We are waiting to see Imaam Ahmad's stance regarding the issue – if he says the Qur'aan was created, we will write that it was created, and if he says otherwise, we will write that."* Thereupon, *Imaam Ahmad*, may Allaah have mercy on him, asked: *"O Maroothi! Do you want me to misguide all these people?"*

Ibn Katheer, may Allaah have mercy on him, mentioned a story of a scholar by the name of *Wahb*, may Allaah have mercy on him. During his time, the leader of the believers was an evil man, who forced people to eat pork; thus, people were terrified of this king. This scholar, on the other hand, was loved and followed by the people. The monarch wanted to force him to eat pork, so the people felt sorry for the scholar; the commander-in-chief came up to him secretly, and suggested: *"Slaughter a goat and give it to me to cook it for you; when the king orders us to bring pork out, I will bring the meat of the goat, which is Islamically lawful, and you can eat from it. In this manner, the king will think that you are eating pork while you are actually eating lawful goat meat."* Hence, the scholar slaughtered a goat and gave it to the commander, who instructed the cooks to cook it instead of pork, when the king demands meat for the scholar. People gathered to see whether or not the scholar will eat it and thought: *"If he eats it, we will as well, and if he refrains, we will abstain, too."* When the king came and ordered that pork be cooked and given to the scholar, the cooks did as the commander-in-chief directed them and presented the cooked goat meat instead. When the meat was in front of the scholar, he started saying to himself: *"If I consume this, people will eat pork, not knowing that I am actually eating goat meat, for these people do not know that it is not pork; and, they will follow my footsteps and I will bear their sins on the Day of Resurrection. I swear by Allaah, I will not eat it even if they kill or burn me."* Thus, the scholar refused to eat it, while the commander continued to convince him to eat it and that it is truly the meat of the goat he had slaughtered with his own hands. The king commanded him to eat it and the people insisted on it, as well, but he, may Allaah have mercy on him, declined, so the ruler sentenced him to death. When he was being taken to be executed, the commander-in-chief asked him: *"Did you think that I deceived you and brought pork instead?"* He answered: *"No, I knew it was goat meat, but I was afraid that people will follow my footsteps in eating pork when they see me consuming it, not knowing that it is goat meat. Later in the next generation, people will also consume it because they will believe that I did too, and thus, I will misguide all people."* Subsequently, he, may Allaah have mercy on him, was killed. After citing this story, *Ibn Katheer*, may Allaah have mercy on him, pointed out: *"Scholars should be careful from erring, because their mistakes may lead huge numbers of their followers astray."*

Moreover, in our time, when ignorance has become prevalent, clarifying the truth is critical and a great issue worthy of attention.

Second Khutbah

Slaves of Allaah! Under what circumstances are scholars excused for not clarifying the truth or knowledge and not declaring a particular Islamic ruling to people? The scholar may delay explanation of an issue in the following cases:

1) When he is asked regarding something and he is not knowledgeable about it, then he must say that he does not know the answer.
2) If the scholar believes that the questioner is trying to rush him into issuing a ruling, then he should think carefully until he is certain of what he will state.
3) When the issue being inquired about did not take place yet or is far from actually occurring, like a question being posed about a hypothetical situation.
4) If the scholar knows that the inquirer is not seeking the truth, rather he wants to misuse his statement or accept his words only if he likes them or else he will reject them.
5) If the answer leads to a consequence worse than not replying, like the case with the Prophet *sallallaahu alayhi wa sallam*, who did not demolish the *Ka'bah* and rebuild it upon the

foundation of *Ibraaheem*, peace be upon him, because people were new in Islaam then and he was afraid there would be trouble if he did so.

6) If the response enjoined something that was more than what people can handle, like the incident when the Prophet *sallallaahu alayhi wa sallam* refused to allow *Mu'aath*, may Allaah be pleased with him, to convey his following words: ***"The right of the slave who worships Allaah without setting partners with Him is to be admitted into Paradise (by Allaah)"***, saying to him: ***"I fear that they will rely on this statement (i.e., not worship Allaah) if they hear this".***
7) If there is a chance of being tortured or killed or there is a fear of that. He should still say the truth if refraining from doing so results in misguiding people; and, he should persevere and die for the sake of Allaah.
8) If concealing a certain matter does not entail that people will become unaware of something that is mandatory for them to know about Islaam; an example of this is the case of *Abu Hurayrah*, may Allaah be pleased with him, who suppressed specific details regarding the trials before the Hour, such as the destruction of the *Ka'bah* before the Hour, for which people's minds might not be ready.
9) If there is someone who is more knowledgeable than him in the subject questioned about.

On the other hand, there are improper excuses, such as fear of loss of one's job or status. *Ibn Al-Qayyim*, may Allaah have mercy on him, narrated: *"I debated with a Christian until I influenced him, so when we became alone in the room, I asked him: 'What prevents you from following the truth now that you know it?' He replied: 'I enjoy control over my followers, their wives and wealth, but if I become a Muslim I will be requesting people for money since I am not a scholar in Islaam. Hence, neither would I keep my position as a Christian, nor would I become a leader in Islaam, and no one can accept such a situation.' I asked: 'Do you think that Allaah will forsake you if you give all this up for Him? Moreover, even if this does happen to you in this life, at least you will be rescued from Hell in the Hereafter.' The Christian said: 'Just drop the subject.'"*